a mirrour in derknesse: but panne
face to face/ now I knowe of par
ty: but panne I/ schal knowe. as
I am knowin/ and now dwellen
feyr hope & charite. yes pre. but
pe mooste of yes is charite/

Sue ze chari/ C. xiij.
te. loue ze spiritual yi
fis: but more þ ze pfe
cien/ & he pat spekip in tũge:
spekip not to mẽ but to god/ for
no man heerip/ but pe spirit spe
kip mysteries/ for he pat pfeciep:
spekip to mẽ to edificacioũ. &
monestyng & conforting/ he þ
spekip in tũge: edifiep hỹ silf/
but he pat pfeciep: edifiep pe
chirche of god/ & I/ wole þ alle
ze speke in tũgis: but more þ
ze pfecie/ for he þ pfeciep: is
more pã he pat spekip in langa
gis/ but peraũtur he expoun
ne: þ pe chirche take edificaci
oũ/ but now bryen but if I/ to
me to zou & speke in langagis:
what schal I/ profite to zou: but
if I/ speke to zou: eyr in reuela
cioũ. eyr in science. eyr in pro
fecie. eyr ĩ techig/ for yo yigis þ
ben wipoute soule. & zynep voy
ces. eyr pipe. eyr harpe. but yo
zynen distynccioũ of sowniygis:
how schal it be knowin þ is iii
gũ. eyr pat pat is trũpid/ for if
a trũpe zyne an vncertayn sow
ne: who schal make hỹ silf redy
to batel: so but ze zyue an apyn
word bi tũge: how schal pat þ
is seid be knowin: for ze schile
be spekyge in veyn/ þ bẽ ma
ny kyndis of langagis in pis wor
ld: & no yig is wipoute voys/
but if I/ knowe not pe vtu of
a voys: I/ schal be to hĩ to who I/ schal
speke a barbar: & he pat spe
kip to me: schal be a barbarik/
so ze for ze ben loueris of spiri
tis seke ze þ ze be plentiouse:
to edificacioũ of pe chirche/ and
þ fore he pat spekip in langage:
preye pat he expowne/ for if I/
preye in tũge: my spirit prei
ep/ my vndirstondig is wipou
te fruyt/ what panne: I/ schal prei
e in spirit: I/ schal preye in mynde/
I/ schal seie salm in spirit: I/ schal
seye salm also in mynde/ for if þ
blessist in spirit: who fillip pe pla
ce of an ydeot ¶ how schal he seye
amẽ on yi blessyng: for he woot
not what you seist: for you doist
wel pankigis: but anoy mã is not
edyfyed ¶ I/ panke my god: for
I/ speke in pe langage of alle zou/
but in pe chirche I/ wole speke fy
ue wordis in my witt: pat also I/
teche oye mẽ: pan ten pousandis
of wordis in tũge ¶ Bryen nyle
ze be mand childrẽ in wittis: but
ĩ malice be ze children/ but ĩ wit
tis: be ze parfyt/ for in pe lawe
it is writtũ/ þ in oye tũgis & oye
lippis I/ schal speke to yis peple:
& ney so yet schile heer me. seip
pe lord/ þ fore langagis ben into
tokene not to feyful mẽ. but
to mẽ out of pe feyp/ but pfecies
ben not to mẽ out of pe feyp:
but to feyful mẽ/ þ fore if al pe
chirche come to gidre into com
& alle mẽ speken ĩ tũgis. if ydio
tis eyr mẽ out of pe feyp entren:
wheyr yei schilen not seye. what
ben ze woode: but if alle men
pfecien. if ony vnfeyful mã or
ydiot entre: he is conyct of alle.

he is wyely demyd of alle/ for pe
hid yigis of his herte ben kno
wiũ. & so he schal falle doũ on pe
face: & schal worschipe god/ &
schewe verily: þ god is in zou/
what panne bryere/ whne ze
comen to gidre: ech of zou hap
a salm. he hap techig. he hap a
pocalips he hap tũge he hap ex
poynyng: alle yigis be pei don
to edificacioũ/ whey anã spekip
in tũge: by tweyne eyr pre at
pe mooste. & by parties. þ oon
interprete/ but if yer be not an
interpreter: be he stille in pe chir
che/ & spekе he to hĩ silf & to god
pfetis tweyne or pre seye: & oye
wyely demie/ but if ony yig be
schewid to a sitte: ye forme ye
be stille/ for ze mowe profecie al
le. ech by hỹ silf: þ alle me lerne
& alle monesste & pe spiritis of
pfetis: be suget to pfetis/ for
why god is not of dissencioũ: but
of pees/ as in alle chirchis of hoo
ly men I/ teche ¶ Wymen ĩ chir
chis be stille/ for it is not suffrid
to hẽ to spekе: but to be suget
as pe lawe seip/ but if pei wole
ony yig lerne: athom axe pei
her holebondis/ for it is foul yig
to a wõman: to spekе in chirche/
whepr of zou pe word of god
cam forp: or to zou aloone it cã
if ony mã is seyn to be a profe
te or spiritual: knowe he yo
yigis pat I/ write to zou: for yo
ben pe comaũdemẽtis of pe lord/
& if ony man vnknowip: he sch
al be vnknowin/ þ fore bryere
lowe ze to profecie: & nyle ze for
bede to spekе in tũgis/ but be al
le yigis don honestly & by due
ordre in zow/ C. xvi.

Bryen I/ make pe gospel
knowiũ to zou. which I/ ha
ne prechid to zou. pe wh
ich also ze han takiũ. in which ze
stonden. also by which ze schilen
be saued/ by which reson I/ hane
prechid to zou if ze holden: if ze
han not bileyid ydely/ for I/ by
took to zou eer pe bigynnyng. pat
yig which also I/ hane resseyued.
þ crist was deed for oure synnes.
by pe scripturis. & þ he was bi
ryed. & pat he roos azen ĩ pe pri
de day after scripturis. & þ he was
seyn to cefas. & after pes yigis
to enleuene/ afterward he was
seyn to mo pan fyue hundrid bri
yen to gidre: of whiche manye
lyuẽ zit. but summe ben deed/ af
terward he was seyn to James.
& afterward to alle pe apostlis/
& last of alle. he was seyn also to
me: as to a deed born child/ for I/
am pe leeste of apostlis. þ am
not worpi to be clepid apostle:
for I/ pursuide pe chirche of
god/ but by pe grace of god I/ am
pat yig þ I/ am/ and his grace
was not voyde in me: for I/ tra
uelide more plenteuously pan
alle pei/ but not I/: but pe gra
ce of god wip me/ but wheyr
I/ or pey. so we han prechid. &
so ze han bileyid/ & if cist is
prechid. pat he roos azen fro
deep: how seyen sũ mẽ a mog
zou. þ pe azenrysyng of deed
mẽ is not: & if pe azenrysig
of deed mẽ is not: ney crist roos
azen fro deep/ & if cist roos not:
oure prechig is veyn. oure fey
is veyn/ and we ben foundiũ fals